2:Scott G-5 (1870's-1909)1910 AP1 Burma
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They thus inform the inmates of the kyaung when they must cease eating for the day, and enable them to obey the provisions of the Patimauk. This useful acquirement of the Buddhist chanticleer was acquired in a singular way. Sundry books of the Bedin were burnt as containing unlawful cabalistic teachings. Among these was the Ā-tappana Bedin. When the fire had died out the barn-door flock came and pecked at the ashes, and so assimilated the astronomic lore contained in the book. I never had the opportunity of watching any particular cock to see if he actually crowed four times a day at the times reported. They fly about so, that for purposes of observation they might just as well be jungle fowl.

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Thus even the powers of nature conspire for the well-being of the monks. It has been shown how the laity provide them with food and splendid dwellings. It may be unhesitatingly asserted that the most luscious fruits and the most delicate viands all find their way to the monasteries. A single instance will show to what an extent this is carried. In jungle places, where in the dry season there is often a great dearth of water, one spring is always set apart for the kyaung, because it would be a great sin, as well as being unpleasant for the yahan, to drink water which had been stirred up, and for that reason would be more likely to contain animal life. This reservation often compels the entire village to walk a mile or more for a supply of water, a very serious inconvenience to the easy-going Burman. In order that strangers and passers-by may have no excuse for drinking from the monastic well, a yellow cloth is hung over it from a bush or a post erected for the purpose. Here again a stumbling-block and stone of offence is set up in the way of the ignorant or unreflecting foreigner.

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Everything near the monastery is rendered sacred, not merely when it is enclosed in the parawun, but as far as the prior may choose to proclaim it. This is especially common in the case of the large tanks or bricked reservoirs which the pious dig in many parts of the country. These are frequently well stocked with fish and turtle, and when the monks declare them sacred, the fish often become wonderfully tame from the abundant food that is brought them by yahans

BMR

Home is Pathae

Home is the village of Pathae, Pantanaw Township, Maubin district, Lower Burma. It is located on one of the countless small streams of the Lower Irrawaddy estuary about ninety miles west of Rangoon. The country is a flat alluvium plain dissected by myriads of streams and canals. The monotony of marshy plains is relieved by occasional clumps of trees and tall reeds which flank the streams. The land is a result of depositions of silts from upstream by the Irrawaddy river and its tributaries - a process which is going on today as Lower Burma extends into the bays of Bengal and Martaban. When asked how long his family had lived in the village of Pathae, U Myaing replied :

"My parents were born here and their parents before them and their's before them - as far back as we can remember."

The village of Pathae occupies the adjacent banks of three streams at the point where they join.

The larger town of Pantanaw is located some three miles upstream. The section U Myaing lives in is called YWA-GYI-BET (Big-village-side) and is the main residential area of Pathae. Directly across the stream, which is about 200 feet wide at this point, are YWA-LAY-BET (small-village-side) and PAYA-GYI-DAUNT (Big-pagoda-corner).

YWA-GYI-BET consists of four rows of houses placed 200 feet aparigparallel to the main branch of the stream. The rows consist of about fifty houses each and are separated by brick or earth roads. The brick road is raised about three feet to form a passageway in time of floods. Communal lavatories flank both sides of the village rows and the ones on the side of the river have been located about 60 or 70 feet back from the edge of the river "in order not to pollute the water." The lavatories in the village differ from one another, in that some of them are in the house itself and others are outside by a small passageway connected to the house. The houses with lavatories in them depend on the water to carry away the droppings in the rainy season.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
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104. OUTLOOK OVER MIXED FORMS OF CULTIVATION.

the vagaries of the rivers. A good season is one in which a large proportion of the fields have water enough for an early start and in which the rainfall is steady, not leaving the surface to dry up by a long break in the rain nor deluging the soil at other times. All the alluvial land of favourable elevation and quality is laid out in level rice-fields. Where the rainfall is ample—fifty inches and upwards—portions of the diluvial land with tenacious soil can be utilised in the same way by merely saving the surface-water. In regions of lighter rainfall, in a few favoured localities, such land is brought under rice by help of irrigation and if need be by terracing as well. The rice-fields are bordered by low turfy balks (*kazin*) about a cubit high, to keep in the water. These regular rice-lands form less than one-tenth of the gross area of the country. The rest is mainly irreclaimable, chiefly mountain, waste. The waste areas of the alluvial plains (*kwin*) are flooded from three to ten feet deep in the rains. They are clothed with elephant-grass (*kaing*) studded, through with silk-cotton trees and a few other species. The lowest levels in the *kwin* form shallow lagoons (*in*, No. 103) which dry up in the hot season. Dry-season crops—sugar-cane (which is also grown on the wet system), maize, lentils, and vegetables for a limited market—are obtained in the *kaing*.

105. HILL-PEOPLE MAKING THEIR CULTIVATION CLEARING (P. 149).

Burma has become the rice-mart of the world. Since the development of this trade the price of the staple export has more than quadrupled, producing in the lower country a prosperity which has no parallel in respect of its equal diffusion. It is believed that this development of the wealth of Pegu has been favoured by the upheaval

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25: Ferrars E-5 (ca. 1890)1901 AP1 Burma
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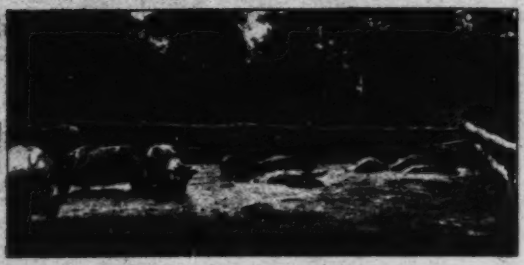
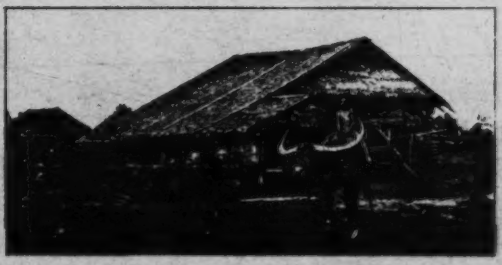


115. BUFFALOES IN THEIR PEN.

son, the wet rice-fields need no care beyond that of supply. Where there is drainage for the water, it is allowed to stand only a few inches high on the ground. As the grain ripens, the soil is allowed to dry. If there is a head of water available during the rains, channels are led to the fields to keep the supply equal. If the supply is near and only at a slightly lower level than the fields, the effects of drought are counteracted by various devices such as the *ka-hnwè* (No. 115). Running water at too low a level to lay on to the fields is utilized by help of a bamboo water-wheel (*yit*), or if the water be still, the wheel is driven by ox-gear. In some parts, rice and wheat are sown in the deeply-flooded lands when the water has drained off (*mayín*).

The varieties of rice, of which there are many, suited to different soils and modes of cultivation, take from three to five months to mature. The harvest of the crops is from October to December, according to the variety and time of planting out. When the grain turns yellow, flights of parakeets and other birds descend on the crops, from which they have to be scared till reaping-time. Bamboo clappers are worked by bast lines in a radius of a hundred yards from the watcher's hut. Where there is an abundance of pasture for cattle, the stubble is left very long and is burned where it stands, to manure the ground. But if straw is needed



114. CHILD RIDING BUFFALO OUT TO WORK.

with the fingers or with a forked stick. The acre produces thirty to eighty bushels of grain, according to soil and season. The ripe corn stands three to five feet high, and so thick as to keep down tares. Unlike hill-rice (p. 149, No. 244), which requires several heavy weedings in the sea-

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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115. WATER SCOOP (KA-HNWE).

for fodder, the corn is cut close to the ground, having first been laid by pressing it down with bamboos, which makes it easier. For reaping, the villagers co-operate. But in the plains of the delta, where cultivation has extended so greatly, there is not labour enough on the spot to reap the crop. Harvest labourers come down from Burma Proper and also large numbers from the south of India (p. 159). In the plains reapers get their two meals and a quarter of a bushel of grain a day or the equivalent in money (p. 56). In the hills a reaper gets a bushel a day for his labour. The common wages of daily labour are about half a rupee in Pegu, and a quarter less in Burma Proper. Before 1850, when the export trade began, wages were only half as much.

243 The sheaves are left to dry for a day in the sun and then gathered into garbs. These are piled on a dry field into a circular heap some three feet high, and broad enough for a herd of buffaloes to tramp round upon and tread the grain off the ear, to which it is attached by a slender petiole. Another way is to pile the garbs in a high crescent-shaped heap, round the central space of which four to six head of cattle are made to travel abreast and tread the garbs which are cast down from above. The grain keeps best in the husk and is stored in bins of bamboo wattle smeared with clay (*sabaji*, Nos. 119, 120).

The covering of the rice-grain is a strong adherent husk like that of barley, but mostly without any beard. Rice in the husk is called *Sabá* (Engl. paddy).

116. CUTTING THE CROP IN THE GREAT PLAIN.

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
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132. BURMESE SILK CLOTH PATTERNS.

pot. The Burmans bathe in the morning or evening, and not in the heat of the day. Men and women bathe in their clothes and at the same places.

Burmans will travel far to a source of good drinking water. It is stored in porous earthen pots with covers, in which it settles and cools over-night. Rain-water is saved for other uses and stored in large glazed jars (*sin-ô*). A cocoanut ladle is used for dipping the water out, to avoid disturbing the sediment. In the rainy season the river water bears a heavy silt and has to stand for hours. Spring water is scarce owing to the distance of the Burman settlements from the hills. The ordinary sources are rivers, wells, and tanks. In the moist region the subsoil water comes up to, or near the surface during the rains, and in the drought sinks twenty or thirty feet. In the dry zone it is sometimes necessary to dig one hundred feet for water. Wells are generally fenced and protected from return and

133. THE SPRING.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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[opp. p. 62]

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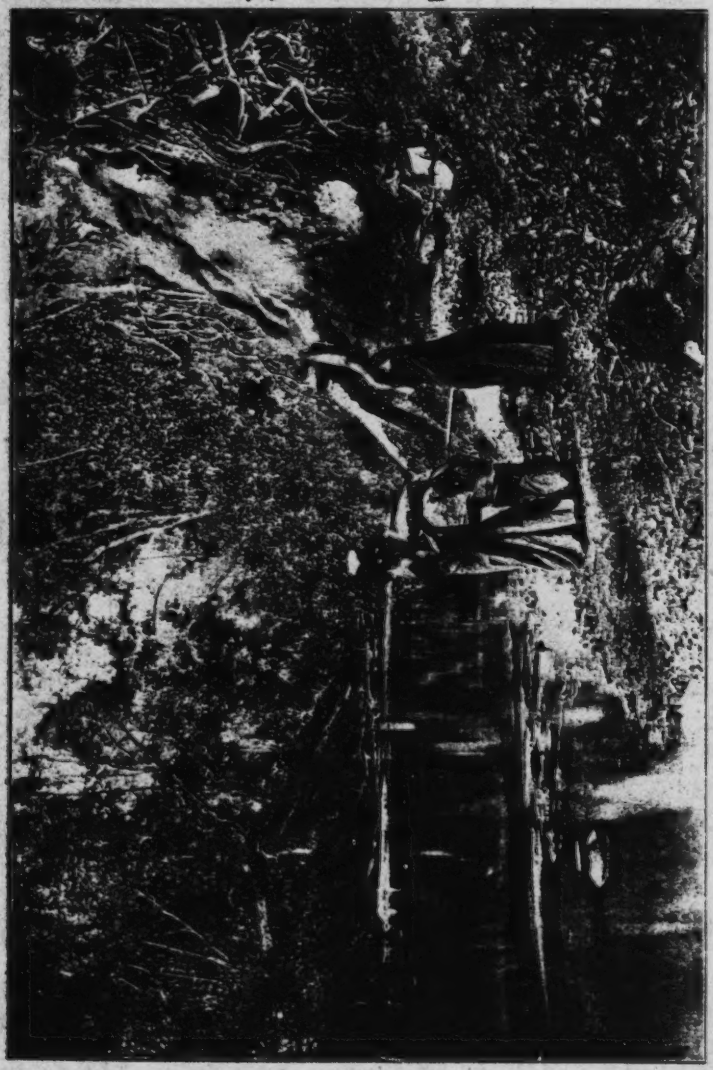


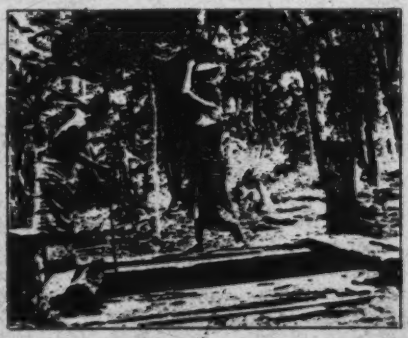
134. FETCHING WATER AT THE STREAM.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

125. SEWING CLOTH.

surface water. In some parts of the country the water is brackish. Shallow tanks with built-up earthen borders are made to store the rain-water for drinking, and, unlike the tanks in India, these are kept free from contamination. There is always a separate stand for the pots of drinking-water, either in the house itself, or within reaching distance, with a roof of its own. The domestic shrine and flower-stand (*nyaung ye-ô zin*) is frequently associated with the water-stand. Apart from the advantage of keeping away the drip the isolation of the water-stand is so marked as to suggest a religious intention—possibly of forgotten animistic import—in addition to the obvious one of a boon to the traveller, in virtue of which the water-stand is frequently decorated in the Buddhistic religious style (No. 158). As already noted, dwelling-houses are not fit places for images of the Buddha, but only temples. In the houses, the Buddha is venerated by keeping his sacred tree green in the flower-vases on the *nyaung ye-ô zin*, which is often richly decorated. The shrine takes its name from the *ficus*, but the plants actually used are such as keep green longest in the shade, especially the aloe (*môt*). The observance has very possibly been transferred from a pre-buddhistic one (No. 157).

The native method of getting fire is shown in No. 141. Except in the great plains, there is enough waste land about the settlements, bearing trees and scrub where dry faggots may be collected. Logs of dry timber are dragged in, and firewood for cooking split off as required, or billets are carted in and stored against the rainy season. In the cold season, fires are often made on the ground in front of the houses, for the inmates to sit around. But in general,



126. VILLAGE WELL.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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137. CARRYING HOME THE WATER-POTS.

fuel is required only for cooking and in manufactures.

Rice is the staple of every meal, except in the dry zone. The millet and sorghum which there take the place of rice are cooked in the same way but need longer boiling. "A rice-boiling" (*ta-ò-dyét*) is the common phrase for an interval of about twenty minutes. After washing in several waters, rice is put to boil in an earthen pot with enough water to cover it, and boiled till the grains are quite clear. The rice-water is poured off, and the rice is put back on the fire to steam. Rice is cooked fresh for every meal and is eaten hot. A relish is made to eat with the rice, consisting of a watery stew of fresh greens or of pulse. The fat used is sesamum oil (*hnan-zí*). This curry is seasoned with turmeric (*sanzín*), capsicum (*ngayòtthí*—chilli), and either salt-fish or *ngapí* (p. 92). Fresh fish, prawns, or meat are added if available. In default of cultivated vegetables, wild greens of all sorts, bamboo-shoots and sprouting leaves, are used. Pickles of lime and other fruits are used as separate relishes. There are two meals in the day, both of the same nature. The morning meal is eaten at about nine o'clock, the other before dark. Meals are taken by the household in common. The housewife or daughter gets mats ready in the *kyaunzing* and places in the centre a *byat*—a large, deep, wooden platter, lacquered red—into which she turns out the cooked rice (*tamín*). In the middle of the rice is set a bowl with the curry and a spoon. The family squat round the *byat*, or if a large household round several.

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138. STAND FOR THE DRINKING-WATER.